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AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHY IGNORED.

II.

WE have insisted that Jesus Christ, instead of being ignored, in these days of Socialistic discussion, should be regarded as a pioneer in the discovery and practice of Social Science, and have given him credit for enunciating the great principle of altruism lying at the foundation of social progress and the great law of agreement. Among other reasons entitling him to stand in the front rank of social reformers is the fact that he taught and practiced the *highest* kind of Socialism—*Communism of heart and life.* He had little to say about external conditions, but much to say of vital unity. He laid his ax at the root of the great antagonist of social harmony —selfish individualism,—and pointed the way to perfect organization. His prayer was that his followers might be ONE, even as he and the Father were one: "I in them, and thou in me, that they may be made perfect in one." His teachings and his life-example had this object—to convince his followers of the desirability and possibility of this higher kind of Communism. In this was evinced his profound wisdom. Communism that does not involve unity of life is superficial and ephemeral. Religious Socialism is superior to other forms because it most favors this unity, and makes men willing to sacrifice any thing that stands in the way of its realization. Our hope of the ultimate success of Communism is based on our faith in the possibility of the radical changes of character essential to the complete unity for which Christ so earnestly prayed. This is practical religion, and practical religion is always practical Socialism. But for this faith we should despair of the success of any scheme of Socialism and advise all to make the best of familism. We have not the slightest faith in Brisbane's doctrine (which was the doctrine of Owen as well), that "man is selfish, cruel and degraded, simply because of the dwarfing, distorting and depressing conditions by which society surrounds him." More consonant with reason and with all we know of the workings of human nature is the doctrine of Swedenborg, that even the blissful conditions of heaven can only be enjoyed by those whose interior life has been purified. When Christ taught his disciples to pray that the will of God may be done on earth as it is in heaven, they understood that they were to pray not for "industrial series" and "phalansterian palaces," but that they might live pure, unselfish lives; that they might dwell together and work together in love; that, in short, the spirit of heaven might pervade and control all hearts. Later, on the day of Pentecost, we see this prayer fulfilled; and what joy, what happiness, what a heaven on earth! The hearts of the multitude were changed, and they found themselves in all the bliss of perfect Communism! They waited not for capital; they do not appear to have even thought of the division of their number into groups and series; their industrial and social arrangements were evidently very simple: but still all went harmoniously. They ate their meat with gladness and singleness of heart, praising God, and having favor with all the people. This was Christ's Community; and its success, and the fact that it has done more to encourage Communistic effort than all the books of all the philosophers, should place him, we repeat, at the head of the list of the masters of Social Science. So long as the record of it remains Communism will live.

NOTES ON THE SHAKERS.

IN a recent visit to one of the Shaker settlements, we were pleased to observe by many tokens that they were not the unprogressive people which they are often represented to be, and that they seemed to be losing their fear of the effect of a larger culture upon their members. In the neat and prettily ornamented children's schoolroom we saw not only a Tellurium for aiding the teaching of Astronomy, and other signs of a wide, educational range, but a grand and glittering piano. In the children's singing room there was also a cabinet organ, and in the visitor's office we espied what appeared to be a new and complete set of the *American Cyclopædia.* Here and there, too, a stray picture or bit of needle ornament made a conspicuous mark on the ancient and primitive plainness, like garden flowers which have passed their palings and crept into the rigid highway.

Then again, the new buildings of the Shakers are open to the ingress of the modern improvements. The large and thoroughly built brick mansion which they were finishing, when we were there, was heated by steam with a vast and imposing system of pipes, boilers and fixtures of the latest construction. Hot and cold water was to be supplied to every floor. One of their newly-made workshops is the most thoroughly finished and neatly furnished Community building that we ever saw. Its dazzling floors, its glass doors, its cemented cellars, its inside painting, its stairways brightly carpeted from basement to cupola, even the matching of the glittering oil-cloth in the long halls and galleries, made us marvel in mute astonishment. The lady who accompanied us, and who has a decided taste in Communistic household matters, dropped her hands in despair of ever attaining such perfection. The little group of Shakers, who were showing us about with their patient gentle mien, looked on with mild surprise at our wonder.

The Shakers, though unquestionably a very earnest people, are not so austere in their conversation and manners as many suppose. On the contrary they seemed to us to be quite as fond of banter and by-play of a genial, innocent kind as people generally. They are ready to laugh at a joke. When our lady companion possessed herself of the quaint Shakeress cap and confined her curls under it, they seemed as gleeful as we were over her sudden demureness. As the Shakers are not so austere in their manners, neither are they so ascetic in their life as many might imagine. Without being luxurious, they live very comfortably, Their members travel occasionally, and in summer little parties of them sometimes go a distance of fifty miles to recreate on the sea-shore.

The Shakers have not given so much attention to regulating their diet as have some Communities, but still they may be said to be quite fairly hygienic. Graham and Indian breads are constantly on their tables, and they eat some fruit and but little meat. If we might be allowed to make a suggestion to them in regard to their table we should perhaps say that they ate too much *pie.* May be they don't know that some foreigner has said that "All Americans die of pie." We could not help wishing further that they would let the Turkish Bath into the noble new building into which steam has pushed its way; but doubtless they will open their doors to it sometime. "Cleanliness is next to godliness."

As we were walking between the various buildings, over the neat stone walks, we stopped with a sudden start on perceiving that we were about to put our foot down on what appeared to be a grave. There in the walk was a plain flat stone bearing the age and other rude memorials of a departed soul.

"Why!" we exclaimed with sudden awe, "some one seems to be buried here."

Our Shaker companions explained that in remodeling their cemetery they removed all the old stones and put marble slabs in their places. The stones had been used for repairing their walks, and we soon got quite accustomed to them. We afterward visited the Shaker cemetery. It was situated on a high and pleasant knoll and was surrounded with a low and open iron fence, the heavy posts of which were sunk into a stone foundation. The marble tombstones were all of the same size and were placed in straight rows, giving an appearance of perfect uniformity. A Shaker burying-ground is an interesting place to visit on account of the uniformly great age to which its memorials bear witness. They prove the truth of Nordhoff's assertion that "Communists are long-lived."

But far more interesting than the dead are the living among the Shakers. There are beautiful characters among them, some as grand and rugged as oaks, others as sweet and gentle as wildwood flowers. A born Communist in stopping under their kindly and hospitable roof feels, in spite of some differences of belief, that he is still breathing his native, peaceful atmosphere, in which brothers are "dwelling together in unity."

G. N. M.

ALLIES OF COMMUNISM.

THE impregnability of a cause may be judged, somewhat, by the character and strength of its allies. That Communism has many allies, though unproclaimed, a slight survey of the moral and spiritual fields will readily convince the most skeptical. Bearing in mind that Communistic society requires of its members a spirit of unselfish devotion to the principle of unity, that the interests of all are the interests of each, that seeking one's own can not be tolerated, it is patent that a high degree of moral culture and progressive faith must be obtained. To that end the cause of temperance, for instance, urging men to self-conquest, bringing their bodily passions and appetites under the control of reason and truth, is an ally of Communism. Indeed, any and all organizations that have in view the improvement of man's social and moral condition, are to be counted as allies of Communism. As man ascends the scale of civilization, he gradually enters the spheres of life where mutual interests are more freely recognized, and Communistic principles accepted, in proportion as society becomes refined and transparent. So that whatever efforts are made through presentation of truth to enable men to assist in the work of race-culture, are furnishing material for social and Communistic society of the future.

Among the strongest allies of Christian Communism at the present time, are religious revivals. No Association or Communistic society will appreciate this statement more than our friends, the Shakers. To religious revivals more than to any other agency were they indebted for their early prosperity, and for their best and most worthy members. Their decline in numerical strength is owing to a decline in religious revivals of the peculiar type that prevailed half a century or more ago. That it may be seen in what way religious revivals are the strong allies of Communism and Socialism, we will describe briefly the methods, measures, and results of revivals that are prevailing at the present time in various parts of the country.

We will assume that the different religious societies in any given town or village, unite in an invitation to some successful Evangelist like Moody, to come and labor among them with a view of waking up dull, drowsy professors of religion, and of turning the ungod-

ly from their evil ways. In the very beginning of an effort to do good, we see Socialism or coöperation among people who, formerly, were so wrapped up in their own sectarian swaddling-clothes that coöperation with other sects for the sake of improving society, would not have been tolerated. But now the Presbyterians, Methodists, Baptists and other sects, have united in the work, opened their church doors wide, and the Evangelist preaches to them alternately.

What does he preach? Not Methodism, nor Presbyterianism; but Christ, the world's common Savior, the Emmanuel, God in Christ, and Christ in man: the noble works that characterized Christ's mission on earth, such as healing the sick, casting out devils, restoring sight to the blind, feeding the hungry, raising the dead, preaching the gospel to the poor, and doing good generally, the preacher portrays to an attentive audience with fervent pathos. This Christ, this King of Kings, this meek and lowly One, this embodiment of all that is true, noble, good and beautiful in human character, is a "Communist" of the most orthodox type. And what a mighty power was manifested on the day of Pentecost by the simple acknowledgment of Christ, and of what he had done for the world! Three thousand ordinary selfish people, were changed into three thousand unselfish *Communists* in one day, according to the following bit of history: "And the multitude of them that believed were of one heart and one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common."

Our modern Evangelist, however, may not have the same power that was vouchsafed to one of the fishermen of Galilee eighteen hundred years ago, but he has access to it, and it is not the fault of the power that he is not a medium of it to-day. He does some good, for he tells his hearers that the very first thing they must do in order to have a revival of religion, is to repent of their sins, their selfishness and hard-heartedness. In a word, he tells them what the Bible tells everybody, that they must "love God with all their heart, soul, mind, and strength, and their neighbors as themselves." If they do that, they are Communists. Modern Evangelists though do not go quite so far as to say all that, but the spirit of it is in Christ, and in the Bible—and *truth will out* sooner or later.

Here are some of the results of modern revivals: Drunkards are reclaimed; the profligate reformed; liars become truth-tellers; the covetous become far less sordid and idolatrous; the worldly more thoughtful of the world to come, and pleasure-seekers turn Christ-seekers. The social barometer rises accordingly; the allies of Communism have strengthened their forces and increased their capital for future work in preparing material for the incoming Communistic epoch.

Indeed, we do not hesitate to claim, as allies of Communism, all organizations, religious or secular, that have for their object the amelioration and elevation of human kind. As Christian Communism implies complete emancipation from the tyranny of greed and selfishness, all social organizations that desire prosperity and happiness must, in some way, secure the same kind of moral and spiritual freedom. G. C.

A STUDY IN GENEALOGY.

SAVAGE, in the preface to his Genealogical Dictionary of the Early Settlers of New England (*i. e.*, of all who came before May, 1692), says:

"I suppose nineteen-twentieths of these New England colonies in 1775 were descendants of those found here in 1692, and probably seven-eighths of them were offspring of the settlers before 1642."

Concerning the origin or native country of these colonies, he says:

"From long and careful research I have judged the proportion of the whole number living here in 1775 that deduce their origin from the kingdom of England, *i. e.*, from the southern part of Great Britain, excluding also the principality of Wales, to exceed ninety-eight in a hundred."

More particularly concerning the purity of their English blood, Savage says:

"When the long protracted impolicy of Great Britain drove our fathers into hostility and forced them to become a nation, in 1776, a purer Anglo-Saxon race would be found on this side of the ocean than on the other."

To establish this statement he shows that Old England was more affected by foreign infusion than New England, during the period in which the latter was a colony. He says:

"In 1660 the restoration of Charles II.—in 1685 the expulsion of the two hundred thousand Protestants from France, the desired invasion of William and Mary in 1689, and the settlement of the House of Hanover in 1714, each brought from the continent an infusion upon the original stock, the aggregate of which may not have been less than five or six per cent. of that into which it was ingrafted. Yet hardly more than three in a thousand, for instance, of Scottish ancestry, almost wholly the migration of the heroic defenders of Londonderry, that came, as one hundred and twenty families, in 1718 and 19, could be found in 1775 among the dwellers on our soil; a smaller number of the glorious Huguenot exiles above thirty years longer had been resident here, and may have been happy enough by natural increase (though I doubt it) to equal the later band. If these be also counted three in a thousand, much fewer, though earlier still, must be the Dutch that crept in from New York, chiefly to Connecticut, so that none can believe they reach two in a thousand, while something less must be the ratio of Irish. Germany, Italy, Sweden, Spain, Africa, and all the rest of the world, together, did not outnumber the Scotch or the French singly."

Finally Savage concludes:

"A more homogeneous stock can not be seen, I think, in any so extensive a region, at any time, since that when the ark of Noah discharged its passengers on Mount Ararat, except in the few centuries elapsing before the confusion of Babel. What honorable ancestry the body of New England population may assert, has often been proclaimed in glowing language; but the words of William Stoughton, in his Election sermon, 1668, express the sentiment with no less happiness than brevity: 'GOD SIFTED A WHOLE NATION THAT HE MIGHT SEND CHOICE GRAIN INTO THE WILDERNESS.'"

Greatly interested in these statements of Savage, I had some curiosity to ascertain what proportion of the Oneida Community could trace their lineage to the early colonists of New England, and have gathered some facts which may be interesting to persons fond of such researches.

In the first place the number of surnames in the Oneida Community, including the maiden names of married women, is 134. Of these 120 are found in Savage's Dictionary, and of the fourteen which I have marked as not found there, several are so much like names that are found there, that they are not improbably corruptions. Olds, for instance, is a name in the Community; and *Old* is a name in the Dictionary. This fact that eight-ninths of the surnames in the O. C. are old colonial names, must be taken for what it is worth as presumptive evidence that that proportion of the members are descendants of the first settlers of New England.

In the second place I present the following facts:

The whole number of adults and children in the Community at the present time, is 301. Of this number 265 can trace their ancestry on one side or the other—generally on both sides—to New England, and with half-a-dozen exceptions to Massachusetts or Connecticut. The Massachusetts forefathers are a little in excess of those of the Connecticut. The exceptions lose their line in Vermont, New Hampshire and Maine, but an extension of their genealogical record might carry all but one into Massachusetts or Connecticut.

Of the thirty-six not traceable to New England, in several instances it is for want also, I have no doubt, of extended family records. The grand parents lived in New Jersey, New York, or Ohio, and further than that their descendants know not. The addition of one, or at least two links back, would probably give them a New England ancestry.

Sixteen of the thirty-six are English born, that is, born in England or of parents born there; two are of pure Scotch descent, three of German, and one of Irish.

This series of facts must count again for what they are worth, as showing the proportion of Anglo Saxon, and Puritan blood in the Oneida Community.

Thirdly, 193 members of the Community can trace their pedigree by unbroken record or by reliable tradition to the early colonists. Seventeen more are certain that their forefathers were here before the Revolution, and so presumably were the grandchildren of these colonists. Of the 55 remaining who know that they are of New England origin, but can not connect with the first settlers by any positive proof, it is highly probable in almost every case that they could do so by sufficient investigation.

Putting all these facts together, and not counting the sixteen English-born, whose descent may or may not be homogeneous, we conclude that the percentage of Colonial New England blood in the Oneida Community is very great—enough in fact, to entitle it to be called the Puritan or New England Community, as other Communities are called German, French, or Swiss.

I will venture to add a few of the many little scraps of family history that came to me in this research, premising that though the old proverb "In all great pedigrees there are governors and chandlers," is true as gospel writ, yet the genealogist does not find so conspicuous mention of the chandlers as the governors.

The English "boast of heraldry" is to have "come over with the Conqueror;" the American boast of heraldry, is to have "come over in the Mayflower." That two of the Oneida Community should be able to claim the last distinction is a fair proportion at least.

Mrs. Fanny M. Leonard, whose father's name was White, says it has always been traditional in their family that they descended from Peregrine White, the baby born on the Mayflower, and registered as the first birth in New England. Elisabeth Hutchin's mother's name was Halden, a woman of Boston origin, who instructed her children what she was instructed by her father, and he by his, and so on, that they were descended from John Alden, the young man who undertook that friendly errand for Capt. Standish, and managed it so badly, provoking the maiden, the Puritan maiden, "the modest, simple, and sweet, the may-flower of Plymouth," to say what she ought not to have said, yet never could unsay, to say "Why don't you speak for yourself, John?"

Another family whose mother's name was Lowe, shows an unbroken line from Capt. Jonathan Lowe, who came over in 1630 in the ship Ambrose, acting as rear admiral of a fleet of twelve ships which brought emigrants from England, on the arrival of which the colonists appointed a great day of thanksgiving, etc., etc. One family traces its ancestry in England, to the birthplace of Cowper, which may be an honorable distinction with some of John Gilpin's admirers. The ancestor of another large family in the Community, was a stolen child brought over to Boston in Colonial times and indentured as an apprentice. He thought of nothing but going back when his term expired, and finding his parents; but getting entangled in love about that time, he married and gave up his plan and never knew who they were. It is clear they were good stock however, if heredity is any thing.

Another strong family comes down on both sides, (father and mother being cousins), through the scarlet-colored line of Martha Carrier of Salem memory, one of the last victims to the witchcraft delusion. Upham says that the examination of Martha Carrier must have been one of the most striking scenes of the whole drama. She faced the tempest that was raised to overwhelm her with unshrinking courage, rebuked the magistrates who questioned her, choosing to die rather than belie herself, and proclaimed her conscious innocence by her whole demeanor.

Another family is ingloriously connected with one of the ministers who hunted down the witches and was probably active in bringing this very woman to the gibbet. It is not as descendants exactly. He was a bachelor brother to their ancestor.

Two families have Huguenot blood, and two have the blood of Scotch Covenanters, their ancestors emigrating to Ireland under pressure of persecution before they came here. One family is proud to claim relationship to Oliver Cromwell. In the family record of another, we find a sketch of the first settler as follows:

"John Underhill came over in fleet with Winthrop—Capt. of militia—served earliest and latest in the Pequod war—was first named for antinomian heresy, left Massachusetts when Mrs. Hutchinson was banished—was disfranchised with five others because he was in favor of Wheelwright," etc., etc.

One family descends on the mother's side, from the Rhodes of Rhode Island.

Five families in the Community find a common ancestor in one of the first settlers of Connecticut, of the extraordinary name of Smith. These families were not aware of their relationship—in fact, were not acquainted with each other till they got acquainted here. And what is stranger the same Lieut. Samuel Smith of Weathersfield to which they trace their line, is one of the progenitors of President Hayes.

Three families made a similar discovery of relationship in the voluminous genealogy of John Abbot of Andover. Many other relationships have been found as well as formed among these people since they came together. What is interesting, a subtile likeness is discoverable between families only related in the sixth and seventh degree.

With such patronymics as Dudley, Derby, Douglas, Seymour, Howard, Mackenzie and the like, it is not surprising that there should be among us some traditional if not authentic claims to noble connections; but titled nobility is contemptible compared with Savage's choice stocks.

Somebody may be curious to know how the children of Martha Carrier and the cousins of that bloody minister get along together—whether the bitterness which must have existed for several generations, has not been entailed on the sixth or seventh. So far from that, these two families in the Community are especially congenial. They were both in at the first organization and have always sustained the warmest relation. But if it were possible to revive the ancient grudge, the little girl called Corinna, grandchild of both and running between them, would make peace in one minute. R.

"UTOPIA, OR THE HAPPY REPUBLIC."

OF THE RELIGIONS OF THE UTOPIANS.

"There are several sorts of religions, not only in different parts of the island, but even in every town; some worshipping the sun, others the moon or one of the planets. Some worship such men as have been eminent in former times for virtue or glory, not only as ordinary deities, but as the supreme God; yet the greater and wiser sort of them worship none of these, but adore one eternal, invisible, infinite, incomprehensible Deity, as a being that is far above all our apprehensions, that is spread over the whole universe, not by its bulk, but by its power and virtue; him they call the *Father of all*, and acknowledge that the beginnings, the increase, the progress, the vicissitudes, and the end of all things come only from him; nor do they offer divine honors to any but him alone. And indeed, though they differ concerning other things, yet all agree in this, that they think there is one Supreme Being that made and governs the world, whom they call in the language of their country, Mithras. They differ in this, that one thinks the God whom he worships is this Supreme Being, and another thinks that his idol is that God; but they all agree in one principle, that whatever is this Supreme Being, is also that great essence, to whose glory and majesty all honors are ascribed by the consent of all nations.

"By degrees they all fall off from the various superstitions that are among them, and grow up to that one religion that is most in request, and is much the best; and there is no doubt to be made, but that all the others had vanished long ago, if it had not happened that some unlucky accidents falling on those who were advising the change of those superstitious ways of worship, these have been ascribed not to chance, but to somewhat from heaven, and so have raised in them a fear that the god, whose worship was like to be abandoned, has interposed, and revenged himself on those that designed it.

"After they had heard from us an account of the doctrine, the course of life, and the miracles of Christ, and of the wonderful constancy of so many martyrs, whose blood that was so willingly offered up by them, was the chief occasion of spreading their religion over a vast number of nations, it is not to be imagined how inclined they were to receive it. I shall not determine whether this proceeded from any secret inspiration of God, or whether it was because it seemed so favorable to that community of goods, which is an opinion so particular, as well as so dear to them; since they perceived that Christ and his followers lived by that rule; and that it was still kept up in some Communities among the sincerest sort of Christians. From whichsoever of these motives it might be, true it is, that many of them came over to our religion, and were initiated into it by baptism. But as two of our number were dead, so none of the four that survived were in priest's orders, therefore we could do no more but baptize them; so that to our great regret they could not partake of the other sacraments, that can only be administered by priests: but they are instructed concerning them, and long most vehemently for them; and they were disputing very much among themselves, whether one that were chosen by them to be a priest, would not be thereby qualified to do all the things that belong to that character, even though he had no authority derived from the pope; and they seemed to be resolved to choose some for that employment, but they had not done it when I left them.

"Those among them that have not received our religion, yet do not fright any from it, and use none ill that go over to it; so that all the while I was there, one man was only punished on this occasion. He being newly baptized did, notwithstanding all that we could say to the contrary, dispute publicly concerning the Christian religion, with more zeal than discretion, and with so much heat, that he not only preferred our worship to theirs, but condemned all their rites as profane, and cried out against all that adhered to them, as impious and sacrilegious persons, that were to be damned to everlasting burnings. Upon this, he having preached these things often, was seized on, and after a trial, he was condemned to banishment, not for having disparaged their religion, but for his inflaming the people to sedition; for this is one of their ancientest laws, that no man ought to be punished for his religion. At the first constitution of their government, Utopus having understood, that before his coming among them, the old inhabitants had been engaged in great quarrels concerning religion, by which they were so broken among themselves, since they did not unite their forces against him, but every different party in religion fought by themselves; upon that, after he had subdued them, he made a law that every man might be of what religion he pleased, and might endeavor to draw others to it by the force of argument, and amicable and modest ways, but without bitterness against those of other opinions, but that he ought to use no other force but that of persuasion, and was neither to mix reproaches nor violence with it; and such as did otherwise were to be condemned to banishment or slavery.

"This law was made by Utopus, not only for preserving the public peace, which he saw suffered much by daily contentions and irreconcileable heats in these matters, but because he thought the interest of religion itself required it. He judged it was not fit to determine any thing rashly in that matter; and seemed to doubt whether those different forms of religion might not all come from God, who might inspire men differently, he being possibly pleased with a variety in it: and so he thought it was a very indecent and foolish thing for any man to frighten and threaten other men to believe any thing because it seemed true to him: and in case that one religion were certainly true, and all the rest false, he reckoned that the native force of truth would break forth at last, and shine bright, if it were managed only by the strength of argument, and with a winning gentleness; whereas, if such matters were carried on by violence and tumults, then, as the wickedest sort of men are always the most obstinate, so the holiest and best religion in the world might be overlaid with so much foolish superstition, that it would be quite choked with it, as corn is with briars and thorns; therefore he left men wholly to their liberty in this matter, that they might be free to believe as they should see cause; only he made a solemn and severe law against such as should so far degenerate from the dignity of human nature, as to think that our souls died with our bodies, or that the world was governed by chance, without a wise overruling Providence: for they did all formerly believe that there was a state of rewards and punishments to the good and bad after this life; and they look on those that think otherwise, as scarce fit to be counted men, since they degrade so noble a being as our soul is, and reckon it to be no better than a beast. So far are they from looking on such men as fit for human society, or to be citizens of a well-ordered commonwealth; since a man of such principles must needs, as oft as he dare do it, despise all their laws and customs: for there is no doubt to be made, that a man who is afraid of nothing but the law, and apprehends nothing after death, will not stand to break through all the laws of his country, either by fraud or force, so that he may satisfy his appetites. They never raise any that hold these maxims, either to honors or offices, nor employ them in any public trust, but despise them as men of base and sordid minds: yet they do not punish them, because they lay this down for a ground, that a man can not make himself believe any thing he pleases, nor do they drive any to dissemble their thoughts by threatenings, so that men are not tempted to lie or disguise their opinions among them, which being a sort of fraud is abhorred by the Utopians. They take, indeed, care that they may not argue for these opinions, especially before the common people; but they do suffer, and even encourage them to dispute concerning them in private with their priests and other grave men, being confident that they will be cured of those mad opinions by having reason laid before them. There are many among them that run far to the other extreme, though it is neither thought an ill nor unreasonable opinion, and therefore is not at all discouraged. They think that the souls of beasts are immortal, though far inferior to the dignity of the human soul, and not capable of so great a happiness. They are almost all of them very firmly persuaded that good men will be infinitely happy in another state; so that though they are compassionate to all that are sick, yet they lament no man's death, except they see him part with life uneasy, and as if he were forced to it; for they look on this as a very ill presage, as if the soul, being conscious to itself of guilt, and quite hopeless, were afraid to die from some secret hints of approaching misery. They think that such a man's appearance before God, can not be acceptable to him, who being called on, does not go cheerfully, but is backward and unwilling, and is, as it were, dragged to it. They are struck with horror when they see any die in this manner; and carry them out in silence, and with sorrow and praying God that he would be merciful to the errors of the departed soul, they lay the body in the ground; but when any die cheerfully and full of hope, they do not mourn for them, but sing hymns when they carry out their bodies, and commending their souls very earnestly to God in such a manner, that their whole behavior is rather grave than sad, they burn their body and set up a pillar where the pile was made, with an inscription to the honor of such men's memory. And when they come from the funeral, they discourse of their good life and worthy actions, but speak of nothing oftener and with more pleasure than of their serenity at their death. They think such respect paid to the memory of good men, is both the greatest incitement to engage others to follow their example, and the most acceptable worship that can be offered them; for they believe that though, by the imperfection of human sight, they are invisible to us, yet they are present among us, and hear those discourses that pass concerning themselves. And they think that it does not agree to the happiness of departed souls, not to be at liberty to be where they will; nor do they imagine them capable of the ingratitude of not desiring to see those friends, with whom they lived on earth in the strictest bonds of love and kindness: and they judge that such good principles, as all other good things, are rather increased than lessened in good men after their death; so that they conclude they are still among the living, and do observe all that is said or done by them. And they engage in all affairs that they set about with so much the more assurance, trusting to their protection; and the opinion that they have of their ancestors being still present, is a great restraint on them from all ill designs.

"They despise and laugh at all sorts of auguries, and the other vain and superstitious ways of divination, that are so much observed among other nations; but they have great reverence for such miracles as can not flow from any of the powers of nature, and look on them as effects and indications of the presence of the Supreme Being, of which they say many instances have occurred among them; and that sometimes their public prayers, which upon great and dangerous occasions they have solemnly put up to God, with assured confidence of being heard, but have been answered in a miraculous manner.

"They think the contemplating God in his works, and the adoring him for them, is a very acceptable piece of worship to him."

(To be continued).

A CO-OPERATIVE BOARDING-HOUSE.

Tacony, Philadelphia, April 10, 1877.

EDITOR AMERICAN SOCIALIST:—Inclosed I send you circulars of a movement with which I have much sympathy. If you deem it worth while to use them in any manner you are at liberty to do so. The shares of stock are expected to be ten dollars each.

Yours respectfully, R. J. WRIGHT.

THE CHRISTIAN CO-OPERATIVE BOARDING HOUSE.

Whereas, a higher Christian practical life than is usually found, is very desirable and obligatory; and whereas, among persons who coöperate and mutually pledge themselves to rectitude to each other, a higher Christian life is attainable, than is either practicable or obligatory among others not so coöperated and pledged; therefore, it is hereby proposed to organize a stock company, and establish a Christian Mutual and Coöperative Boarding-House Association based upon the following principles:—

1st. To organize and maintain a liberal, practical Christian hygienic boarding-house, wherein the objects of the above preamble may be sought, both for adults and children, apart from the follies, sins and ambitions of the world.

2d. To provide a home where children can be raised and educated thus apart from the world, virtuously, purely and healthfully, by organizing within the boarding-house, schools of all grades from the Kindergarten up, as the extent and success of the enterprise will allow. And the highest wisdom and experience should be used to train them so that they shall be free from the contaminations, vices and sexual impurities of ordinary society. Accordingly the children would have their music and other recreations entirely within the establishment or upon its premises.

3d. Home industries should be provided for the children, especially housework and sewing, both by hand and machine.

4th. After sufficient success, home industries, or home facilities should be provided for all the females if possible, or at least for all the young and the married ones, who followed industries at all.

5th. Industrial enterprises for the adult male members are not contemplated, although, of course, a great success of the enterprise might ultimately tend in that direction.

6th. No more capital, nor any higher social position should be required of any coöperators or boarders, than merely sufficient to guard against the liability of their becoming beneficiaries or weights upon the enterprise.

7th. A limited number of well-behaved children and youths, of school ages, might be taken to board without their parents or guardians.

8th. No person having at the time any disgusting or contagious disease should be received.

9th. No unnecessary noises, frolics, smoking, spirituous liquor-drinking, nor other disturbances to the bodies or souls of the better class of boarders, should be allowed.

10th. All adult residents should be avowed believers in a liberal, practical and reverent Christianity—in the teachings of Christ, and of revealed religion, free from the authority of any church or other society whatever, and in the natural sinfulness of humanity and need of Revelation, and in ITS power, by Divine aid, to make mankind wiser and better in this world, and to assist in preparing them the better for the world to come.

11th. No doctrine or teaching contrary to a liberal, reverent theism, or belief in a personal God, should be allowed on the premises.

12th. The location should suit those who join, and might be either *one* establishment in a choice neighborhood in the environs of Philadelphia, and thus convenient, both as a town and as a country residence, or else *two* establishments, one within the city, and the other somewhere near in the country, and to which nearly all the coöperators might resort in the summers, at least over the Sabbath, if so minded.

13th. The Board or Committee of Management might consist of two somewhat unequal parts; the larger part to be chosen by the shareholders, each shareholder casting one vote, for each share held; and the other part might be chosen by each shareholder casting only one vote, irrespective of the number of shares held.

14th. The profits might be distributed monthly or quarterly, in such a manner that each coöperator, whether boarder, or employé, or shareholder, would re-

ceive a share of dividends *pro rata* according to the amount of board paid, or wages received, or interest of capital stock invested.

15th. It is of course expected (although not necessary), that ultimately, in most cases, a boarder would be a shareholder, and sometimes also a part worker or employé, and would therefore receive of the profits the proper proportions for each capacity.

16th. Minor principles and details should be settled by the shareholders and coöperators in and after the organization.

17th. None are invited but those who desire both to communicate good and to receive good according to the principles herein generally set forth.

18th. All who feel interested, whether as workers, boarders, or shareholders, and whether for immediate or for future availability, are cordially invited.

Address, Box 1937, Philadelphia P. O.

AMERICAN SOCIALIST.

THURSDAY, APRIL 19, 1877.

ERRATUM.—In Mr. Brisbane's letter published April 5th, a mistake occurred which changed the sense. In the third paragraph, third line, the phrase "individual labors" should be "*industrial* labors."

A CREED MADE IN TWENTY MINUTES.

[A literary club comprising many of the home-writers for the SOCIALIST, received at one of its daily meetings, lately, the following paper from the Editor. It is published by request of the club :]

In response to a demand, expressed or implied, from your honorable body, I propose to draw an outline of

MY CREED
OR
MY WAY OF FORMING A CREED.

I don't know how I shall succeed in the short time I have before the meeting of the Club ; but I will try.

First, I believe that all truths are consistent with each other ; and therefore that I have no occasion to be afraid that new truths will disturb old ones.

Secondly, I believe that the discovery of truth in the world is not advanced far enough to make dogmatizing safe to any great extent, either in the religious or the scientific field. The differences between the sects in religion and between the English, French, German and American schools of science, show that modest doubt and readiness to change is the safest attitude in regard to all universal theories yet stated.

Thirdly, I hold that the final judgment-seat of truth, through which we shall some time attain positive unchangeable beliefs, will be found in the spiritual world ; and that the exploration of that world, or, what is the same thing, an appeal from circumstantial evidence to direct vision of facts or to testimony of those who have been eye-witnesses of facts, is the first and only right step in order to the solution of our doubts and the formation of positive creeds. For example, the question whether there is an eternal hell, is not to be settled by arguments from scripture or philosophy or benevolence or any other circumstantial evidence, but by exploration of facts in the world where hell is to be found if it exists. And so of all the other disputed matters in theology. They have for their foundation, if they are worth disputing about, actual existing facts, that can be got at ; and will be settled at last, as the mysteries of Central Africa are being settled, not by argument but by exploration.

Fourthly, I hold that gathering together in Communities—concentration of hearts in happy homes—is the best possible condition for studying truth of all kinds, and especially for forming the circles and seances necessary to the faithful exploration of the spiritual world.

On these grounds, my creed is to postpone forming creeds till after the advent of Communism, and through Communism, the exploration of the spiritual world.

Meanwhile I feel sure from sufficient experience, inward and outward, that I have hold of the Spirit of Truth, and that that Spirit has a special connection with the Bible ;—what that connection is I can not yet say. So also I feel sure that the Spirit of Truth has special connection with Communism, and probably more essential connection with Communism than with the Bible. But these assurances are in their nature personal, and can not be urged upon others.

As the Spirit of Truth on the day of Pentecost developed itself in Communism first of all, so I hold that to get at the spiritual world in a way to form a reliable creed, we must invert the Pentecostal movement and work back through Communism to the Spirit of Truth.

This is my creed, so far as I can make one in twenty minutes. J. H. N.

WHAT MAKES "THE WOOL FLY."

THE following letter was written a few years ago by one Infidel to another, who had asked, through the *Boston Investigator* for Infidel volunteers to form a Community and "teach vain-glorious Christians that Infidels are not more disagreeable than themselves." We reproduce it because of the "whacks" it gives to "angular individuality" and for the interesting glimpse it gives of life at the Skaneateles Community. We draw many lessons from the experiences of the Brook-Farm Association and North American Phalanx : let us learn all we can from less notable experiments as well. Dr. Beckett, the writer of the letter, asserts that individualism in one form or another killed the Skaneateles and other Communities, and is the great bane of society ; and we think he is about right in his diagnosis. Whether Infidels are likely to take the worst forms of the disease, as he seems to think, we will not undertake to say :

"MR. HERBERT,

"*Sir* :—In the *Investigator* of Feb. 9th, I read an article from your pen on Community, showing your desire to test the query if Infidels can live and flourish in a Community. I want to tell you squarely, *they can* NOT ! And the reason is palpable in the very philosophy of the case. What is it that develops so readily social antagonism in any Community ? Answer—*Individuality*. This individuality is one of the sharpest faculties of nine-tenths of the Infidels, the world over. And where these antagonisms arise, not all the cohering powers of the planet can keep the centripetal forces intact. The atoms will fly off and form comets, in spite of interest, reason, policy, famine, or domestic pressure.

"Of all the past attempts at associated life, but one or two seem to have organized under conditions that ought to have secured their success, independent of the unity arising from a strong religious pressure. One of these, the North American Phalanx in New Jersey, should have survived at least three generations, but died in less than one ! Their mill burned down, and when the question came up as to re-building it, a motion was made to dissolve the Phalanx and return to the original 'every-one-for-himself-and-the-devil-take-the hindmost' system of life ; and the readiness to adopt this motion indicated a condition of discontent too deep to be soothed, and that it only needed a pretext to have sent the machine whistling into chaos long before.

"Here was a Fourier Association, with ample capital (or facilities for procuring all they wanted), its members educated and intelligent, with a staple business, good productive condition, near the first market of the world, with a domain constantly increasing in value, and it only needed ten years of energetic and careful effort to have made it very wealthy. One seeks in vain for the causes of this *death* inside of the ordinary social theories of civilized society. Owen would attribute it to individual property. Noyes would say it was lack of a religious basis (meaning some new or re-vamped older kink in the Christian creeds—same as he has at Oneida) ; Warren would also attribute it to a combined personal interest ; Comte would say it was owing to a wrong religious idea ; and, in my opinion, all would be wrong.

"I was four months at Skaneateles for the sole purpose of reaching the philosophy of the centrifugal and centripetal forces in social organization. There were in that Community, seven-tenths of them Infidels, and the remaining three-tenths conservative skeptics, semi-religionists, and a few of the 'I-don't-know-what-the-devil-to-think-of-it' Christians. Of all the utterly intractable, obstinate, unreasoning, mulish material I ever saw, the real out-and-out Infidels were the worst. I observed a few of them who possessed the real missionary spirit, and who would at any moment have laid their heads upon the block to have secured the success of that Community ; but the ratio of such spirits is so small, that they are easily overslaughed by the large mass of discordant material with which they are agglomerated. Of the six ablest managers of the inner relations of the Community, not one of them but would have sacrificed a dozen Communities so that he might have his own way, even to the cooking of a cabbage, or the harnessing of a team. The most frightful egotism, self-will, vanity, and the blindest self-destruction, were developed side by side with some of the sweetest and most attractive social qualities. The fraternal idea had force to soothe and restrain much belligerent pressure, the moral and sexual idea repressed a great deal of brutal lust, and the social meetings, when material interests and discordant opinions were absent, were charming illustrations of what Community life might be were the repelling forces neutralized or eliminated.

"We soon found that we lacked the cement that could give us cohesion ; that every day developed a restless longing for independence and self-reliance ; that the merging of one's self into the social souls and bodies of two hundred others, left the *ego* an infinitesimal too small for the self-conceit that had formerly inflated it. The *under-tow*, consisting of bad financial management, title to real estate, construction accounts, etc., had its percentage of extra force derived from the friction of the centrifugal power, and finally the entire machine, with the customary spasms and flounderings, became a *dead-head*, underwent a *post-mortem* examination, was dissected, buried, and consigned to history.

"The moral is, that in fifty Infidels ten per cent. are martyrs, and the remaining ninety per cent. are unproductive or too angular to coalesce. If you can go through society and cull two hundred such people as Samuel Sellers, Maria Loomis, Azro Fowler, John Orvis, and his cousin, Orvis Schenck, and a few others (as they were *then*, not as they are *now*), and could get the necessary capital, there is no enterprise that could not be successful with such spirits, even with ultra fanaticism or bald atheism. Humanity being "first, last, and all the time" with them, all beliefs would be subordinate to the central idea of fraternity. But let in one sharp, well-informed, angular, self-willed Infidel, or Christian, and see how soon the wool would fly ! Every gudgeon in the machine would squeal as though it had seen no grease for the last thousand years.

"This exceeding angular individuality must vindicate its right to development, and only the most crushing tyranny can repress it. A man in stinging poverty, with a wife and several children, would hesitate sometime ere he would smash the wagon that carried him every day over the bridge ; but there are Infidels all around me who would sacrifice all these to the poor-house or the stake, ere they would see a corporation succeed that did not adopt their peculiar notions.

"Now, put this on record. If you can draw enough together for a Community, expect to be abused, vilified, cheated, and perhaps mobbed, just in proportion to the amount of self-sacrificing effort you make for the good of that same Community. And you may expect to see it squabble, fight, 'cuss and *dis*cuss,' interminably, until the fable of the Kilkenny cats is realized for the thousandth time. Yours, etc., J. M. BECKETT."

CORRESPONDENCE.

EDITOR AMER. SOCIALIST :—The discussions of a certain Community have turned a good deal of late on the subject of Revivals, what they are, and what they are for ; and the following remarks by the President on a recent occasion are thought suitable for your paper by one who heard them :

"Let us compare a revival to the *melting* and *casting* of iron. *The conviction and the breaking down* is the melting ; the *standard of character* which is held up to the converts, and which they run into at conversion, is the mold.

"Now the process of melting the iron is very nearly the same in all foundries ; the melted state must be the same in all cases. So conviction and breaking down of hearts into softness must be the same thing or nearly the same in all revivals and in all denominations. *It is giving up all.* But the molds into which melted iron is cast are infinitely various in size and shape, and in general each foundry has special molds of its own, differing from those of other foundries. So the standards of character which are set before converts and to which they are introduced in revivals are infinitely various, and each denomination has a special standard of its own, differing from that of any other.

"We are having a revival, that is, a melting time, and it is very important that we should consider well what mold we are going to use ; that is, what standard of character is to be impressed on our converts.

"My idea is that we are making castings for Community use, and that the right mold or standard of character for us is that which will *qualify men and women for Community life.*

"What was the mold on the day of Pentecost ? Thousands of hearts were melted. What mold were they cast in ? It was the Communistic mold. 'All that believed were together and had all things common.' The question is whether that is not the right mold ; whether the highest standard of character that can be impressed on revival converts is not the character which will qualify them for Community life ?"

Oneida Community, April 12, 1877.

DEAR EDITOR :—I have read a great deal of late, in your paper, about preparing to become a Communist. It seems to me like studying the dead languages in order to learn good English. All this speculation about laws and principles appears to me a great waste of time and material, when it is so easy to go to head-quarters, to the fountain of wisdom and knowledge, where all who apply can get the best of advice and instruction without money and without price. A multitude of all classes and from many countries were once assembled for the purpose of seeking this knowledge. No such cumbersome laws, by-laws, etc., appear to have been given, but "a mighty rushing wind" came, and tongues of fire lighted upon them, melting hard hearts into receptive mediums of love and good will. They all became Communists in one hour. All needed laws and principles came as natural to them as milk to the babe, or as light

and sunshine to the growing plant. Now I would say in the words of Peter, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" I never studied any of these laws and by-laws only as I would fossils of a bygone age, yet I find it easy to love my neighbor as myself and to delight in making him happy. It seems to me that the heart should take the lead and learn the good lesson, that "it is more blessed to give than to receive." This is the only law that I want, and this makes it easy for me to agree and unite with all that have learned or are learning this lesson, without regard to race, color or condition. C. E.

Boston, April 8, 1877.

EDITOR AMERICAN SOCIALIST:—Perhaps some of your correspondents may write you a line about a meeting of some of those whom you choose to call the "Old Guard," at a house in this city last evening, it being the 7th of April, Fourier's birthday.

The facts are these. One of the young associates of the days of Brook Farm Association conceived the plan of calling some of the past members and friends of that institution together, and writing to those he could conveniently get at in the leisure he had to spare from business, received replies from some fifty of them. Some were sick or in works of charitable duty and could not come, but every one of them, without exception, who replied, did so in a most kindly manner, and expressed a faith and love for the old members and the old organization.

The members who are living are widely scattered, and their locations many of them unknown; but last evening some met who had not met in thirty years. It was entirely a private and informal gathering. There were no ceremonies. Only once was the buzz of conversation interrupted by a few remarks by the host, and the reading of letters from the absent ones. Over against one side of the room was an oil painting of Brook Farm, and at one end was another—the only ones in existence—and as the guests passed up towards them they could be heard to say—"Yes, that's it! There's the 'Hive' and the 'Cottage,' and the 'Eyry,' and 'Pilgrim House.' How fortunate you are to have them!" Those who wished could look at an engraving of Fourier, with its surroundings of green; but there were no questions asked as to social creeds. The writer of this doubts that any of the old Socialists who were present, have lost faith in the grand future for humanity, or the belief that by Socialism of some scientific sort is the race to be lifted up, and human lives and aspirations enlarged. It is the hope of those present that a more extended effort will be made to reunite in, at least, closer material bonds of friendship the "Old Guard," and a greater rally be made, so that after a third of a century all may know what the maturer judgment of such men thinks of the "dreams" of their youthful days. C.

Grant City, Lac Co., Iowa, April 6, 1877.

EDITOR AMERICAN SOCIALIST:—In *Littell's Living Age*, No. 1711, pp. 779--780, I find the following language used with reference to the Mormons. It is from "A Ramble Round the World," a kind of summary or Review of Baron Hübner's "Promenade Autour du Monde":

"But what surprises and confounds, is the material prosperity which it created so long as it was let alone—its success as a social organization in defying all the lessons of experience, rising superior to all the doctrines of economic science, and putting to shame the wisest legislators who have ever tried their hands at making men good and happy by systems of government or by set rule. If, it may well be asked, the tree is known by its fruits, what sort of tree a tree is this that has thriven and borne so much good fruit after having been stripped of its leaves and branches, torn up by the roots, and hastily transplanted to an arid waste?" (This last with reference to their banishment and almost forcible ejection from Nauvoo.) * * * * "Since the exodus of the Israelites, history has never registered a similar enterprise.

"In less than twenty years the valley of the Salt Lake seemed in a fair way to resemble the Happy Valley of Rasselas, or

> 'Sweet Auburn, loveliest village of the plain,
> Where health and plenty cheered the laboring swain.'

* * * * "'*Labor and Faith*,'—that is their device—those are the two words which are forever in Brigham Young's mouth, and which, in fact, explain these strange phenomena. But what secret motives caused the birth of this faith in the hearts of those who never possessed any thing of the sort at the time they embraced these new doctrines? How has this transformation been effected? The Mormons tell you 'It's Inspiration.'"

I do not know whether you will have any use or room for the above extracts in the SOCIALIST, nor have I any personal anxiety that they should so appear. I cite them because like thoughts running through them seem to tally with the thoughts found somewhere in your writings—that God has honored the Mormon's faith and trust in him though that faith and trust may have been held and exercised in common with much gross error.

I miss the *Oneida Circular*, but the AMERICAN SOCIALIST seems to me to be increasing in interest. God guide and move on his *own cause* in his *own way*, and may we hold ourselves as ready instruments to be used by him as he pleases.

In love for that cause, and all who labor and pray for its success, I am, Yours, EDWIN MILLER.

Burton, Geauga Co., Ohio, April 12, 1877.

EDITORS AMER. SOCIALIST:—Please permit me to say to J. B. Harrison, of Vineland, N. J., that I heartily accept his views of Communism and the churches, as expressed in the SOCIALIST of April 5th, and especially this, "that true Communism is not best served by all of us forming Communities, but by our living in the world on Christian principles, or the principles, so far as possible, of true Communism." If it be true, and I verily believe it is, that God has created all men in His own image, *i. e.*, has put some of His own spirit into every soul of man, then we are all children of one Father, and so of course members of one family or Commune, whether we believe it or not. And I do firmly believe that all theology and science and churches and Communes are working together (though there seems to be so much controversy among them) to prove the fatherhood of God and the brotherhood of man.

I am truly yours, J. C. CHALLIS.

Oberlin, Ohio, April 13, 1877.

EDITOR AMERICAN SOCIALIST:—If you will publish it, I will furnish a history of our Co-operative Company's store, which has paid a total dividend of 21 per cent. quarterly. It opened for business Feb. 24, 1874. Its twelfth dividend was made the last of March and paid the first of this month. It has a reserve-fund besides, so that and our profits on capital stock have been over 225 per cent. in three years and five weeks! We doubt whether it has a parallel in this country or in England, all circumstances considered. We trade in groceries and provisions. I can furnish the history if you desire it? E. M. LEONARD.

[We are always glad to receive instructive accounts of practical attempts at co-operation or any other phase of Socialisms.—ED. AM. SO.]

WILLIAM AUGUSTUS MUHLENBERG, D. D.

THE death of this venerable minister and philanthropist deserves more than a passing notice. In spirit he was a Christian Communist, though his life work was within the lines of existing social organization. He will be remembered as a wondrously sweet and noble soul, as the author of some popular hymns, one of which is the well-known "I would not live alway," as the founder of St. Luke's Hospital, New York city, and of the Society of St. Johnland on Long Island. He was born in Philadelphia in 1796, and died on the 8th inst. at St. Luke's Hospital. He was the grandson of Henry Melchior Muhlenberg, the founder of the German Lutheran Church in America. The Muhlenbergs have been a notable family in the history of Pennsylvania. Since 1817 Dr. Muhlenberg has been a minister of the Protestant Episcopal Church; and since 1846 rector of the Church of the Holy Communion in New York city. Those who know his character best speak of him with unstinted praise. He had rare business faculty, and devoted that faculty to purely unselfish ends through a life-long labor. "He set himself to this end," says Mr. Bryant, the equally venerable editor of the *N. Y. Evening Post*, "as other men form plans for personal success, and he labored as untiringly for its accomplishment as other men labor for the establishment of their own fortunes. He lived for St. Luke's and St. Johnland, and his earnestness in their behalf was not less than it might have been if the end had been of a more usual kind. Other men have given liberally out of abundant means to charities; he gave his lifetime to them. Other men have accumulated wealth that they might found hospitals; he accumulated the hospital fund as such, never owning it, and therefore never giving it. The charitable institutions which he founded were to him what family and friends and personal property were to men generally, and dying as he did, as a poor inmate of St. Luke's Hospital, he died a grandly successful man, a man who had set himself difficult tasks, and had accomplished them fully."

He began collecting funds for, and enlisting interest on the part of others in the project of, a hospital in 1846. In 1854 the corner stone was laid, and in 1858 St. Luke's was opened. It is situated on Fifth Avenue at 54th-st., and is the noblest, though not the most pretentious institution on that palace-lined street.

Of St. Johnland, Dr. Muhlenberg's other field of work, we find the following account in the *N. Y. World*:

"St. Johnland is the realization of Dr. Muhlenberg's life-long plan and hope, and his death and burial have awakened new interest in it. Some twelve years ago the doctor wrote a little book entitled 'A Retrospectus,' in which he described, as realized to-day, his cherished project of St. Johnland. Soon after he was enabled to purchase a tract of 500 acres on the north shore of Long Island, about forty-five miles from New-York. This tract, which has since been slightly added to, is distant a mile and a-half from the Port Jefferson branch of the Long Island Railroad, and borders upon the Sound. It lies in a valley quite by itself, shut in by the highest hills of the north upland region of the island. Upon the southern slope of the wooded ridge that runs along the shore are situated the buildings of the retreat or home, though it was hardly the intention of the founder that it should be called by either term. Back of the building, shaded by an oak forest and overlooking most of the estate, is the small burying-ground.

"The object of Dr. Muhlenberg in founding St. Johnland was the providing of homes for deserving families whose occupation is such that they can engage in it at St. Johnland, social and moral improvement to be the ultimate end; to maintain a home for aged men and homeless children, especially cripples, where they can receive Christian education and training and be taught trades for their future support: to assist in their preliminary education for the ministry of young men and boys, and, 'lastly, as embraced in its whole, to give form and practical application to the principles of brotherhood in Christ.'

"The only building on the property when it was bought was an old manor-house, since improved and added to, and now used by the matron and her assistants. Back of it is a building with a front of 150 feet, a commodious structure, known as the St. John's Inn, or the Old Man's Home. It was erected by Mr. John David Wolfe, and has accommodations for forty old men, while an equal number of little boys occupy one of the wings, and the same number of girls the other.

"To the west a few rods is the boy's house, containing school-rooms and dormitories for thirty-six boys. The building was presented by the doctor's niece, Mrs. Chisolm, as a memorial of her son, John R. Chisolm. The Spencer and Wolfe Home for Crippled and Destitute Girls stands beyond. Like all the other buildings, it is of wood, and is comfortable and spacious. The ladies whose names it bears were the donors. A little up the hill is the printing-office and stereotype foundry, originally the gift of Mr. F. F. Randolph. Most of the deformed boys and girls become competent compositors. The stereotype-plates for most of Carter, Whittaker & Tibbals's books are made here.

"On the most commanding elevation stands the cruciform chapel known as 'The Church of the Testimony of Jesus,' built by Mr. Adam Norrie. To the east is a large building used as a library and village hall. On the beach about half a mile from the other buildings is the Rest Awhile, a summer retreat for poor women and children, provided by the late W. H. Aspinwall.

"The estate, which is valued at $155,000, is free from debt, and has means that nearly furnish its support. Aside from the buildings mentioned there are several tenement-houses for farm laborers, for most of the estate is cultivated, barns, work-shops, stables, etc.

"The society has about two hundred and fifty resident beneficiaries, and provides for one hundred and fifty during the summer months. The average weekly expense per capita is about $2.25."

Dr. Muhlenburg's remains were buried at the St. Johnland cemetery, in accordance with his expressed wish.

HONEY-BEES IN SANTO DOMINGO.

Vineland, N. J., April 7, 1877.

EDITOR AMERICAN SOCIALIST:—In No. 14 of the SOCIALIST the second article (from the "History of American Socialisms"), says that what Owen and Fourier undertook to do may be illustrated by the history of bee-keeping, and you speak of constructing hives so as to allow single swarms to increase indefinitely. This brought to my mind what I saw in the town of Bane, Santo Domingo, in April, 1859.

I will make an extract from my diary. It may be of interest to you and possibly to some of your readers.

Your friend, JOHN GAGE.

(Extract from Mr. Gage's Diary.)

"On arriving at Bane, we rode to the office of the Commandant, Juare Cry Victoria, and I gave him my letters. He asked me in, and told me to make his house my home as long as I choose. He spoke English well, and said he had spent a number of years in the United States, and that he was acquainted with most of our large seaport towns. He asked me into his house, which was the only house that I had seen on the island built like our wooden houses in America. He said the shingles were made by Americans, and there were good board floors. The house was clapboarded outside, and sealed inside the studs with boards, and this proved its ruin; for the honey-bees found diverse cracks and holes where they could get in between the boardings, and they had filled the whole space, and were lying outside in piles in many places, and in the chamber they were

beginning to run over and build their comb on the floor and up under the roof. He said he expected they would drive him out of the house. The honey had run down through the ceiling in many places. In one place he had cut out the boards from the floor to the roof between two studs, and taken out the honey. The space had all been filled.

"Bees will work here as they will not in our climate. They frequently build their honey right out on the outside or bottom of the hive; and where the boxes containing them have fallen off, they still continue to work if there are only boards enough left to hold the comb in its position.

"I visited the ruins of the Franciscan Convent which occupied about the highest ground in Santo Domingo. The principal walls are yet standing, but the arched roofs are mostly fallen, and the banana and other plants and shrubs are growing in wild neglect between these walls, where once the people worshiped, the Priests officiated, and the nuns dwelt; and then all through the grounds are placed old rickety boxes, kegs and barrels, mostly standing on sticks raised two feet from the ground, many of them fallen on the ground, and they are filled with honey-bees. In some cases the bees build their comb under the boxes, on the sides or ends, and they work right along in sight of any one who may wish to view their handicraft."

THE TELEPHONE.

II.

AS IT PROBABLY WILL BE.

When mankind awakes in the morning and learns from the newspapers that some sleepless genius has contributed a new invention in mechanics or the arts, the proper thing for every one to do is to lean back in his chair and try to foresee its possible applications. As, for example, when Mr. Keeley some time ago announced a new motor, it was perfectly legitimate for persons to speculate as to its applicability to flying-machines, new models of steam-vessels, etc., and to consider the revolutions such a device might cause in methods of travel and the transportation of merchandize. So, too, when La Bastie produced articles of toughened glass, who could help fancying an ocean steamship with its sides constructed of great transparent plates as strong as iron, through which the delighted passengers could watch the exploits of cuttle-fishes, sharks, and sea-serpents? What though Keeley's announcement was premature and toughened glass has as yet only been put to use in lamp-chimneys and sundry other small articles of domestic service. Shall the imagination be fettered, or one's speculations bound down to present attainments? Assuredly not. The future is the home of the imagination.

When we contemplate the telephone and our ears assure us that it is already able to faithfully transmit sounds for long distances through an ordinary telegraph wire, we naturally ask ourselves what this device will do for us in years to come, when it has been perfected? None of us can tell exactly how much it will be made to do; so the imagination promptly steps forward to suggest what it *probably* will do, *i. e.*, what it would be nice to have it do. Acting on the principle of the man who, having a certain fixed income, declared his purpose to purchase first the luxuries he desired, trusting that his necessities would take care of themselves, we can pass by the ordinary utilitarian applications of the telephone, such as the supplanting of speaking-tubes and the private telegraphs now so common between residences, manufactories and offices, and can indulge ourselves in more exhilarating speculations.

It is obvious that if the telephone succeeds it is destined to add largely to the pleasures and economies of mankind. It will tend to popularize certain enjoyments which have heretofore been monopolized by the very rich. Let us see, for example, how it may affect the practice and enjoyment of music. Prof. Graham Bell's telephone, with its sensitive metal discs, transmits the quality, as well as the pitch, of the tones sounded before it, so that familiar voices can be recognized many miles distant. The tones of a violin could be easily distinguished from those of a flute or clarionet. Assuming it to be a fact that the exact sounds, or any complication of sounds, projected against one of these discs will be exactly reproduced by the corresponding disc at the opposite end of the wire, and that the sounds from a central disc can be simultaneously repeated by any number of connected discs in different States, counties and towns, it follows that the music of orchestras and choruses may yet be multiplied so as to be performed to millions of people at once. With this as a foundation for our fancies, let us transport ourselves twenty-five years into the future.

THE TELEPHONE IN A. D. 1900.

Strolling up Fifth Avenue, New-York, in the vicinity of Central Park, we find ourselves opposite an immense marble building which occupies an entire block. The windows are unusually numerous and large. Broad stairs lead up to the main entrance on the first floor. It is evident at a glance that this is neither a hotel, store nor private dwelling. The great clock over the dome will soon point to the hour of six. Several hundred elegantly dressed men and women are quietly entering the building. They have suddenly assembled here, alighting from carriages, hacks, cabs and street-cars, or coming on foot from various directions. At six they have all entered and the doors close. A few minutes after six several hundred other similarly appearing men and women emerge from the wide entrances. Some step lightly into the various carriages which have remained in waiting, while others walk rapidly away. What may all this mean? There is no sign upon the building. For what purpose do so many cultivated people come hither at a particular hour? Can it be a university or an art school? We cross the street and enter as we have seen the others do. We find ourselves in a wide vestibule from which spring several stairways and corridors. A gentleman advances and invites our commands. We are curious to know the uses of so noble a structure. This, we are politely informed, is the headquarters of the "Globe Ready Music Company," which has branches in all important cities and towns. The function of this company is to furnish, by telephone, the best of music to every one who chooses to pay the small annual charge. It employs the most eminent musicians living, both vocal and instrumental. These are arranged in twelve groups, each group being relieved by another after having served for two hours. Each musician is thus required to sing or play for two hours in every twenty-four, and every class of music is being performed at all times of the day and night. There is no cessation from January first to December thirty-first. The persons whom we have just seen to enter are now performing.

At this our curiosity is so aroused that we beg to be shown through the building. In a large Hall on the second floor we find Theodore Thomas's Orchestra performing one of Beethoven's symphonies. The conductor, now grown venerable, is as vigorous as ever. On the walls of the room are several large, bright metal discs, vocal organs of the telephone. In the other rooms we visit are every desirable combination of instruments and voices. In one a select band is playing the finest dance music; in another four instruments are performing Haydn's quartetts; in a third a heavy chorus is singing; in a fourth a celebrated prima donna sings operatic airs; a fifth is occupied exclusively by violin soloists; a sixth by celebrated pianists, and so on. Each of these musicians draws a large salary, the metal discs being the only audience present to them. We marvel that such an enormous expense can be met. Our guide explains that the company has an immense number of patrons who subscribe annually. He hands us a card on which we read:

"The Globe Ready Music Company will furnish music to private families in any part of the United States or Canada at the following moderate rates, all classes of music being available at every hour of the day or night:

	Per Annum.
1. Sacred Music; Hymns, Anthems, etc.,	$2.00
2. Orchestra Music; Overtures, Marches, etc.,	3.00
3. Dance Music; Quadrilles, Waltzes, etc.,	2.00
4. Vocal Music; Male and female voices in solos, duets, trios, quartets, and choruses,	3.00
5. Instrumental Varieties; Solos, duets, quartets, etc., on all leading instruments,	3.00
6. Piano Music; Two and four hands,	2.00

"Instruction in singing, piano playing, etc., at equally low rates.

"No discount on these prices. Rich and poor will be served alike. Persons can subscribe for one or more of the divisions at their pleasure. The whole will be furnished for fifteen dollars. An extra charge will be made for connecting private houses with the nearest wire of the company, the amount being proportioned to the distance."

With five millions of paying subscribers on their books and a fair prospect of doubling the number, it no longer surprises us that the Company is able to pay its army of musicians liberally. On the other hand, the prices charged for telephone music are so low that any farmer's wife can subscribe, and if she desires to have her daughter taught to sing, it can be done without any danger of flirtation with the music teacher. Mamma can have an extra disc put up in the kitchen or in her own room, so that every thing which Semantha Jane says or hears in the parlor will also be reported to her. Thousands of people in various parts of the country are at this moment dancing to the music of the telephone. A wealthy old gentleman of musical bias, residing in Kansas, subscribes for the "Instrumental Varieties," and being notified beforehand of the programme, by special arrangement, is able to perform the violoncello parts himself in the quiet of his own chamber, having all the while the huge satisfaction of knowing that he is accompanied by the "most eminent living artists." In this way any amateur may perform with the most distinguished professionals, and learn from them, without embarrassing them in the slightest degree. This is true both of instrumental and vocal music. One so inclined may add his own tenor or bass to the voice of the sweetest sopranos. No one can object, with the telephone between them.

As we prepare to leave we are prompted to ask whether the Ready Music Company has any competitors? Not exactly; they fill a particular field and do it well. But there are other companies which furnish other kinds of entertainment by telephone. For example, there are the "American Rural Sounds Company," and the "Wild Music Combination Telephone Company." The former aims to furnish city people with country sounds. The merchant who is confined to his counting-room in the weary scrutiny of an importing business can connect his office with a cheerful barn-yard by a wire and disc. Then he can lean back in his chair at intervals, and refresh himself by listening to the neighing of the stallion, the lowing of the cows, the bleating of sheep and calves, the crowing of chanticleer, the cackling of numerous hens over new-laid eggs, the milk-maid's song, the sound of the dinner-horn, of the old lady preparing to boil soap, etc., etc. The Life Insurance people find that this adds several years to the life of the average merchant or banker. The Wild Music Company promises to make audible to any one who pays the small annual charge, every sound which occurs in the wildest localities to be found in the great primeval forests of the Northwest. Beast, bird, reptile or insect, the soughing of the wind through the pine-trees, whatever makes a noise shall be represented. The savage panther shall seem to be at our elbow, and the terrible grizzly bear to be approaching us from behind! This Company hopes soon to have complete connection with the heart of Africa, so that their patrons may hear the lion roar in his native jungle and the monkeys chatter in the cocoa-nut trees. They are also preparing to put up discs on rocky and precipitous points of the sea-coast, so that every one may hear "what the wild waves are saying."

[From the New-York *Sun*.]

SPICE IN A COURT ROOM.

A SPARKLING WIDOW WHO CONVULSED THE JUDGE, THE JURY, AND THE LAWYERS.

Marcus Spring, who died two and a-half years ago in Perth Amboy, was one of those who took an active interest in the doctrines of Fourier twenty years ago. He had a large tract of land at Perth Amboy, and he conceived the notion of building a Unitary Home. Gathering together a number of his fellow disciples, a large stone building was put up on the joint-stock principle, and for a time they dwelt together in unity. But the Community at length fell to pieces like the rest, and Mr. Spring absorbed the stock of the others. The stone building for a time did duty as the Eagleswood Military Academy until about seven years ago, when it blossomed into a summer hotel, and it has been so used since. It is delightfully situated, with a lawn of twenty acres and a grove behind, much affected by Sunday-school picnics. On May 1, 1876, the executors leased the hotel and attachments to James Warren, who once ran a Unitary Home in New-York, and was afterward in the Phalanstery in Monmouth county, N. J., which was a favorite resort of Horace Greeley. Suit was instituted to dispossess Mr. Warren, on the ground that he had violated the provisions of the lease by non-payment of rent and otherwise. The case was tried before Judge Scudder in New Brunswick.

Mrs. Rebecca B. Spring, a well-preserved dowager of perhaps 60 years, widow of Marcus Spring, was the first witness called by Counsellor R. W. Parker for the plaintiffs. She claimed the privilege of a Quakeress, and gave her testimony by affirmation. She first knew Mr. Warren twenty years ago, when there was an angel by his side, and knew him very pleasantly. She complained that he had kept a bar, where people got intoxicated, and which the lease forbade. Several other witnesses established the bar as a fact from the evidence of their senses. Edward A. Spring, the late Mr. Spring's eldest son and co-executor with his mother corroborated her assertion. He had collected the rent, which was to be 20 per cent. of the gross receipts, until Mr. Warren refused to pay any more, in September last, leaving it about $200 in arrears, and he recited some minor particulars in which the conditions had been broken.

This was the substance of the testimony for the plaintiffs. Judge Strong, counsel for the defendant, James Warren, put him on the stand. He took the hotel for one year with the privilege of five. The lease gave him the privilege of a wine closet for the accommodation of guests. The only disorder he had ever known there was through picnics that had bought the privilege of landing at Mrs. Spring's wharf for $25 apiece. The reason he refused to continue paying rent was because Mrs. Johns and Herbert Spring, two of Mrs. Spring's children, occupied ten rooms in the best part of the hotel between them without paying rent therefor. Other witnesses were called in corroboration of Mr. Warren; and one was offered to prove that Mrs. Johns, the daughter aforesaid, was a nuisance in the house. Judge Scudder did not deem this proof material.

At the close of the defendant's testimony, Mrs. Jennie S. Johns, a sprightly and good-looking lady, with a sparkling black eye, and nose a little *retroussé*, explained her occupancy of the rooms in a different light. She said Mr. Warren had

consented to her having them, there being plenty of vacant rooms, and she had paid him for boarding herself and her children. She soon had the bench and bar laughing at her lively sallies. Her mother, she said, had intended to go to California, and leave her in charge of Mr. Warren, as a sort of a guardian. "But," she added, plaintively, "I think Mr. Warren took a dislike to me. I don't know why. I liked him very much; do to this day."

"He is a widower," ventured Judge Strong.

"And I am a widow. Perhaps that accounts for the affection on my side. I should like to explain about my being a nuisance."

The Court gallantly declined to listen to such a suggestion. She continued:

"My humble endeavors to please him may have failed. In the beginning he was very pleasant. He alluded once to Romeo and Juliet when I stood on the balcony, and I began to feel that my hopes were not unfounded; but——"

The sparkling widow's sentence here was checked by a peal of laughter, joined in even by the man who was being so unmercifully quizzed. When asked what had interrupted their pleasant relations, she said, "I suppose I was a nuisance; I can't account for it in any other way." She had her say in spite of the lawyers. Judge Strong asked her about a certain agreement, "Didn't he always refuse to sign any such paper?"

Witness.—I can't say; but I heard my sister say that——

Judge Strong.—Never mind that.

Witness.—That he was the hardest man——

Judge Strong.—Never mind that.

Witness.—To get to sign a paper.

Mrs. Spring resumed the stand. After explaining some matters of fact she set out on the nuisance question uninvited. "My daughter," she said, "is a writer. She spent a great deal of time writing; and perhaps the little children were in the way."

Judge Scudder.—Mrs. Spring, you must confine yourself to the question asked you.

Witness.—(rising and clasping her hands)—Judge, my daughter has been touched; my daughter and her babes. She has been called a nuisance. It is the only daughter Marcus Spring ever had. Is that a word to apply to a lady—and a lovely lady?

After some further testimony she said, rising and addressing the jury as if she stood in a Quaker meeting, "It is not unkindness we complain of. It is because he is an unsuitable person. He has broken the covenants, and we want to enter and possess as the lease says we may. We have been urged to put him out of the house. We said 'No; we will never resort to violence.' That is what we believe in," she added, with a fine politic stroke, "We believe in jury trials."

The jury decided that Mr. Warren had broken the covenants, and they found for the plaintiff."

From the *New-York World.*

WAR IN THE LIBERAL CLUB.

THE INS OUT AND THREATENING TO SMASH THE MACHINE.

The Liberal Club had its annual meeting at Science Hall last night and turned out to be $116 in debt. A proposition to charge an admission fee to its meetings was hotly debated, and finally referred to a committee. There was an awful row over the election of officers. Professor Wilcox and some of his friends had called a caucus the night before, intending to get the management out of its old hands, and when the management advanced to victory last night, it found itself confronted by an organized opposition. The nominees for President were James Parton and Simon Sterne, the latter being the reform or opposition candidate. Mr. Parton's claims were loudly pressed, but Mr. Wilcox produced a letter from him declining a re-election. Then after a war of words, a vote was taken—Sterne, 17; Parton, 14. Encouraged by the result, the reformers pressed on and elected every body but librarian. This was left for the future, if there is any future. Messrs. Wakeman and Ormsby, of the defeated party, made valedictory addresses, declaring that the club was "busted," and some of their partisans announced that all the books they had contributed to the library must be given back to them. "Take your old books," cried the opposition. "The library is a fraud." Finally the janitor of Science Hall was smuggled in by the defeated squadron, and announced that the club couldn't have the Hall any more, on the grounds of back rent and noise. It was pretty late when the services were ended.

Mrs. Croly ("Jennie June"), the fashion writer of New-York, approves Mrs. Hayes' simplicity in dress. She says: "It is something new to find a President's wife with a mind and opinions of her own, and especially sensible opinions on the dress-question, and it will be a blessing to the whole country if she continues to carry them out in the same judicious manner, dressing in a rich, yet simple style, as becomes her station, with no exaggeration of either fashion or severity. Not that there is any harm in beautiful dressing, but the first lady of the land stands toward other women somewhat as the hostess stands toward her guests, in a position which should not allow her to shame the poorest of them by extravagant display when she receives them as the nation's guests. Besides, our Presidents are seldom rich, or in the possession of a private fortune that would enable their wives to indulge luxurious tastes, and if, under these circumstances, an example of modesty and moderation is set, it exerts an influence which can not be otherwise than beneficial upon the whole country."—*Boston Commonwealth.*

Princess Tizianoff and other Russian ladies of good family are zealous promoters of Socialism. These fair conspirators disguise themselves in the garb of the peasantry and enter manufactories as simple work-girls, and that not for the mere whim of a few days. They pass whole months in this rude labor, walking with bare feet, filling the commonest offices of servants, and using every effort to conceal their origin. No sacrifice appears to them too great for the end which they have in view; they give their fortunes, and if they have a stake in the paternal heritage which is detained by their parents, they do not hesitate to resort to a fictitious marriage in order to obtain it, so that it may be handed over to the Communist.

RECEIVED.

WHY AND WHAT AM I? THE CONFESSIONS OF AN INQUIRER. In Three Parts. Part 1. [*All ever published.*] HEART-EXPERIENCE; OR, THE EDUCATION OF THE EMOTIONS. By James Jackson Jarves. Complete in one volume. 12 mo, pp. 320, cloth, $1.50. New-York: Dion Thomas, 16 New Church-st.

OVER DE ZIEKTENS, den Schœnmaker eigen en de oorzaken zijner vroegtijdige dood. Dr. De Pæpe. Paper, pp. 31. Antwerp, Belgium: Alph. Schuybrol, Capucinersenstraat, 22.

LE CAPITAL ET LE TRAVAIL. Question Sociale, au point de vue de la morale. Bernard Collin. pp. 24. Geneva: L. Czerniecki, Pré-l' Evêque, 40.

ITEMS OF NEWS.

HOME.

Gen. Spinner is winding up his bobbin in Florida.

Wheat and flour have gone up in expectation of a war in Europe.

That man up in Maine is still trying to give the President chill Blaines.

McCullough's *Othello* has the unqualified approval of the *New-York Tribune.*

People are beginning to say that universal suffrage is ruining the great cities.

Alaska has been left to the local self-government of the bears and seal-hunters.

Thomas Ewing once had to learn the Spanish language in six weeks, and he did it.

It wasn't at all Hassardous for that *Tribune* man to lecture on the Pope in New-York.

The idea of having a splendid music-hall in New-York for Theodore Thomas is still working.

The Maine farmers cut across Canada by the way of Quebec and Montreal when they go West.

Governor Chamberlain stepped gracefully down and out, like the tall and scholarly man that he is.

All of the large Southern cities have Democratic journals which are giving the President a cordial support.

The White House ought not to be very shabby, while $25,000 a year are appropriated to keep it presentable.

A President who is too busy to read what the newspapers say about him, must be as happy as the man who won't read them.

We are looking to see Packard stow away his things in a bag, and northward fly. If he does he will show that he is a man rightly named.

Delaware and New Jersey have made stringent laws to prevent railway engineers from abandoning their trains except at their proper destinations.

The whiskey-drinkers and tobacco-chewers have got to defray the expenses of this government. They need'nt try to get along with any "crooked" stuff. "The wages of sin is death."

The old abolition war-clouds are rolling dun. Senator Blaine and Benjamin Wade are going to make the sheet-iron thunder, but the President thinks it won't be much of a shower after all.

Of course the President sits down after breakfast and reads every thing the papers say about him. That is what we hired him for. How could he do his work if he did'nt stop in the morning to get his orders.

The Indians are spring poor and pretty weak. The operations of Generals Crook and Miles have had a subduing effect. Spotted Tail has come back to his agency with 1600 of his people, and disarmed.

The steamship *Annie C. Smith*, sailed from New-York on Saturday the 14th, with 328 men, women and children for New South Wales. This makes 840 persons who have left the United States for Australia within two months.

Wade Hampton had a thousand slaves before the war. He belongs to a line of Wade Hamptons, and is a natural "dux," and would have, we presume, no objection to being called the Duke of Hampton, Democrat that he thinks himself.

The Soldier's Home at Bath, New York, will be commenced at once. That town gives 220 acres of land and $6,000 in money: $37,000 were raised by subscription last year, and lively efforts are now making to raise the remaining $63,000.

The moral house-cleaners will be at work in the New-York Custom House pretty soon. The great dry-goods merchants every-where say that they have been driven out of the importation of silks, etc., by the sharpers and smugglers who manage to undersell them.

Two important secret societies are reported in California: The "Aztecs," which originated in Mexico, have for their ultimate object the annexation of some parts of that country to the United States. The "Caucasians" are pledged to persecute the Chinese, and are not likely to prosper.

"I would not live alway:" that was the hymn invented by Dr. Muhlenburg some time after he bruised his heart in that affair with Miss Coleman and her stubborn father. It did not prevent him from building St. Luke's Hospital in New-York, and living to have fame and a good old age.

Bill Arp, the Southern humorist, seems to have been a sort of medium, and subject to periodical fits of melancholy. He was a small planter in Decatur, Texas, and had a presentiment of his death the morning before he fell from his wagon and was killed by the wheels going over his neck.

We have never heard any thing to make us think that Cooper, the novelist, was at all an angel. The late Barry Cornwall met him in England in May, 1828, and thus wrote in his "Autobiography:" "He has a dogged, discontented look, and seems ready to affront or to be affronted. His eyes are deep-set, dull, and with little motion."

We think it was just about this time of the year when Socrates always found it expedient to put on some old sandals and a pair of blue overalls and proceed to prune the green bay tree and rake the back yard. After that duty, he generally had a day or two of feeling as if he were made up of one-half jelly and one-half broken bones.

Once in awhile New-York looses a point in her game with Philadelphia and Baltimore, and she don't relish it. Well, we don't know as we like too much centralization of trade any better than we do too much centralization of political power in Washington. Fact is, we want to see the South have a taste of business and a growth of lively cities. It would make her happy.

The free-press is paying its respects to the lawyers just now. We are told that an attorney is not a guardian angel by any means. Judge Noah Davis has made two decisions which meet with general approval. One is that a lawyer is not a fit referee where counsel' fees are in question; and the other is that a Surrogate or Judge of Probate has no right to pay the counsel and costs of defeated contestants of a will out of the estate in dispute.

Admiral Porter predicts a great and bloody war in Europe if Turkey and Russia ever begin. "The great good that this war is going to have on the United States can not be computed. We will not only sell flour, wheat, corn, pork, clothing, arms and ammunition to the contending parties, but we will sell all these things to the other great nations, especially our cereals and provisions. If the war continues two years, and I predict it will, we shall have to plant for the whole world."

The great Southern Hotel of St. Louis was burned early in the morning of April 11. A large number of lives were lost, but exactly how many is not yet known. Such accidents as this provoke one to inquire if our civilization is not after all a failure. Our great modern appliances for comfort huddle us together to bless us: then the factory, the schoolhouse, the theater and the hotel take fire, the train goes off the track, the bridge goes down and the steamboat goes up. We know how you have to console yourselves at such times, and don't care to hear you talk. What is needed now is some transcendent moral genius who will teach us how to overcome this terrible liability which attends our modern life and improvements.

Anna Dickinson got tired of racing all over the country to lecture, and so she wrote a play or two in which she takes the leading parts. She has been very fortunate in getting her plays before the public; but the New-York critics still keep on saying that she is too much of a lecturer yet, and not enough of an actor. She thinks she has been misrepresented, and she feels hurt. Years ago, when she was a bushy-headed little girl, she used to fight her brothers' battles with a red-hot poker. She lately came before the curtain at the Eagle Theater in New-York when her play was done, and made a speech in reply to her critics. She carried her audience with her, but some will question her taste, although they sympathize with her.

FOREIGN.

Turkey is becoming madder.

There is any thing but Peace in Bosnia.

Russia is about to form an army in Poland.

The Abyssinians have an army of 50,000 men.

Timbuctoo and Yucatan have not been heard from.

The Turks have 85,000 soldiers in Eastern Turkey.

The Turks have dispatched four small iron-clads to the Danube.

The cattle plague has broken out at Willesden, Middlesex, England.

The Emperor says Bismarck may be gone awhile if he won't stay long.

Montenegro can't get the cessions she is calling for, and Turkey won't extend the armistice.

Will the Jews furnish the means of war and take a Russian mortgage on Palestine? Not much.

Ireland is becoming more and more comfortable, through the benefits of Gladstone's land measures.

The Turks must not think of leaning on England; that is what Lord Derby had to tell them.

O'Leary, the Irish pedestrian, beat Weston, and Weston beat himself. They ought to be satisfied.

Russian vessels in Constantinople have received orders not to take passengers or cargo for the Mediterranean.

The Porte has rejected all the principal claims of the protocol, and every body is looking for a war to end the suspense.

Henri Rochefort had to get out of Alsace pretty suddenly one day lately. The German Government wanted to arrest him.

Servia has not yet complied with all the conditions of peace, and Turkey will disregard her autonomy in case of war with Russia.

The Turks have sent twenty-four great guns to the Danube. That is a kind of Krupption the Russians will have to do away with.

Forty millions of hook-nosed Turks, full Islam and the Prophet; do you think you can tame them with a rattan? I guess knout.

Italy has always been a little short in money matters. But it is now said that she will have a surplus of $2,500,000 for the fiscal year of 1877.

A delegation of skilled Frenchmen have reported to their Government, that American Spool Cotton is superior to that of British manufacture.

Now that Bismarck is out of the way a little, the Vatican is thinking to secure better relations between the German Government and the Catholic priests.

The Inman, Guion, National and White Star lines will run their steamers fortnightly instead of weekly. A Cunarder will sail every Saturday as heretofore.

Prince Charles, the brother of the Emperor of Germany, is visiting the Bey of Tunis, accompanied by his granddaughter and a suite of twenty-six persons.

Millais, the London artist who gets $10,000 for painting a distinguished face, began work in his native Jersey with a painter who gave him only his board and $1.25 a week.

Thirty-six Canadian priests have gone together on a pilgrimage to Rome. One hundred laymen will also soon start and take $75,000 in a nice box for their father, the Pope.

All Europe is in a quiver of expectation that war will be declared soon. The Russian army is reported to have sent its advance across the Pruth. The Czar will visit his troops on the 24th.

Jenny Lind's hair is as white as snow. She regrets that she did not sing as long as her voice lasted. She is as kindly as ever, but don't like to hear any one called a "second Swedish Nightingale."

The paper money of the Turks is growing more and more worthless. It has depreciated a hundred per cent. and with the new issue that is proposed, gold will command a premium of 200 or 300 per cent.

The Pope is going to have the new Cardinals go to Rome and get their Red hats, so they can attend the Conclave and vote for his successor. Cardinal McCloskey of the United States will be one of them.

The Dominion Parliament decided the other day by a vote of 103 to 59, that it was inexpedient for them to pass a Prohibitory Liquor law. That is just the difference between Canada and Massachusetts.

Herr Krupp, of Essen, begs his workmen to be patient with the dull times and reduction of wages. Trade-unions and discontent, he says, will drive business away from the country, as they have done from England.

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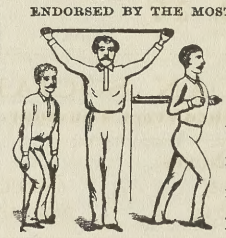

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